

HOME READING.

Specially Jim.

... when I was young
I was slim,
and on Sunday nights;
I was
and some are trim;
up my head an' made fun of the
time.
I havin' 'em round,
fun;
I used to settle down,
with him.
I enjoyed one Sunday in church;
and full to the brim;
a way to get rid of 'em all,
time. (From the Century.)

A Tale of Indecision.

... an home lived,
lived pueras dea;
a paupr quite to say
the amateur mae.

... me me au beu matin,
me possum both avoir,
maman Samantha Ann,
mome Kate and I'll have war.

... mome habet argent coin
Kate has aureas curly,
sunt very agathai
mome formosae girls!"

... the youthful anthropos
the du made
and propente to Kate
the next evening's shades.

... teen to Kate's demo
have-Samantha there,
she forgets her late resolve
she are so godly fair.

... dancing on the new tapis,
sheen pueras twain
to tell his love to Kate,
sheen positive strain.

... me, ever and anon,
r-Samantha's eyes,
a possum discrete
shey meant his sighs;
ago heard the derrier vow,
cheeks as rouge as wine,
bring each a milk-white hand,
whispered, "Ieh bin que!"

White Slaves.

The romantically situated town of St. Peter, the seat of Tucker county, in the heart of the Cheat mountains, Maryland, overlooking the beautiful Cheat river, was presented May 30th a scene calculated to make the blood boil with indignation. In the bright spring sunshine which threw into sharp relief the verdure-clad summits of the mighty peaks of the mountains, and which made the beautiful river, full of chasing cascades, seem like a broad band of running water, studded with diamonds as it dashed and glistened over the rocks in its course on the mountain side, stood eighteen wretched human beings before a crowd of perhaps six hundred people. The crowd were gathered before the little building called the Court House, and included farmers, clergymen, and law people.

Four eighteen human beings, some crying, sobbing, and among them an idiot, were brought from a seafoulous disease who had been born and grimed, were paupers, and were, under the law of the State, to be held for a term of one year to the highest bidder. For the past two weeks the county had been teeming with advertisements announcing the sale under an order of court of justice, and for the past two or three of the families and others, attracted by the announcement, had come pouring in to see coaches and country wagons, over mountains and through the dells, for St. Peter has, as yet, no railway connection.

The majority of the comers sought the various select hotels, where they regaled themselves with home-made, and, it is in some cases, "moonshining" whiskey. They discussed the "points" of the inmates whose poverty made them chat, barter or sale, as though they were yaks or cows.

At ten o'clock the crowd gathered in front of the Court House and in the paupers, while the town boys and girls of the throng jeered and mocked the unfortunate, this being taken either of course, and something that was thought of stopping. Presently a staff of the county mounted the horse to the role of the dark days of slavery, noon times, and read "the order of sale," which decreed that for the term of one year the paupers of the county be sold to the highest bidder. Then a fellow, a stout, jolly-faced individual, stepped the block and made a jesting speech which caused the crowd to roar with laughter, announced that the "goods" had been divided into two classes, able bodied paupers, and asked for bids.

"Well," said the old fellow, "is that all? Blamed if I didn't think you had a bill. Take the girl if that's what you want. But say, didn't I tell you to bring the bill to-morrow?"

"What! Got another one?"

"You persist in misunderstanding me. I did not come to collect a bill. I can come to-morrow and see about that. To-night I propose to your daughter, and have been accepted. Our mission is to acquaint you with the fact, and gain your consent to our marriage."

"Well," said the old fellow, "is that all?"

Blamed if I didn't think you had a bill.

Take the girl if that's what you want. But say, didn't I tell you to bring the bill to-morrow?"

"Yes, sir."

"Well, you needn't. Our relations are different now. Wish I had a daughter for every bill collector in town." — Salt Lake City Tribune.

About the Hands, and Something about the Face.

The hand of the finest lady, be it ever so soft and dainty, should be able to grasp with the full fervor of friendship and to do any act of benevolent service. Even should all the lines in the palm indicate characteristic virtues, if the hand may be so small and meaningless that it can oppose the veracity of the lines, no dependence can be placed upon it in time of emergency, and it is no credit, no matter how pretty it is, to either man or woman. The notion that exists among certain people that a lady's hand must be of this kind, is in the real sense of the word vulgar.

Delicacy is delightful, but weakness must either excite pity or contempt according as it is self-imposed or not. The Chinese mandarin allows his nails to grow until they resemble claws, priding himself upon this evidence that he never did, and is incapable of doing, any manly work, and many ladies cultivate their hands to support the same notion. It must be remembered that the longer and more pointed the nails, the more they are suggestive of claws. Surely it cannot be in good taste to recall our animal origin at the expense of human capabilities. The Greeks, who accentuated all peculiarly and distinctly human characteristics, carefully avoided pointing the nails, though no Darwin had shown them whence came those nails. They also rejected the idea of beauty in the smallness of hands, such as the ideal of modern taste demands. Proportion and fitness were to them ruling principles, outside of which they found no beauty.

Hands are no more beautiful for being small than eyes are for being big—out of proportion—but many a modern girl would ask her fairy godmother, if she had one, to give her eyes as big as saucers, and hands as small as those of a doll, believing really that the first cannot be too large nor the last too small. Indeed, we know of a young lady who was one of the excitements last summer at Saratoga, because she kept her eyes so startlingly wide open that they looked as though they were popping out of her head. She thought, by so doing, she gave them the appearance of enormous size.

Tiny feet and hands are terms constantly used by poets and novelists in a most misleading manner. It cannot be possible that they are intended by the writers to express anything but general delicacy and refinement; but a notion is encouraged that results in the destruction of one of the most beautiful of natural objects—the human foot. This unfortunate notion that the beauty of the foot depends upon its smallness leads to the crippling of it until it becomes, in many cases a bunch of deformity. It is a most reprehensible practice, alike revolting to good taste and good sense, to put the foot of a growing girl into a shoe that is not only too short, crumpling the toes into a bunch, but being pointed, turns the great toe inwards, producing deformity of general shape, and in the course of time, inevitable blemishes; the only wonder being that steadiness in standing or any grace of movement at all is left. But as this is a subject for future discussion, I am digressing very much.

Observe how, when the shrewd palmy is reading the lines of a hand, he scans the face with almost equal interest. These learned people know the soul dwells in the eye, and the ability to understand its language is inborn with most folks without having to study it, though extremely sensitive persons have told me that more power of discrimination rested in their hands than they could read from every feature of the face, the fingers being so full of vision that they could feel a color without seeing it; so full of nerves that an impression was instantaneous and could be relied upon, so full of life that when their possessor was in love they tingled with an affectionate intoxication.

It is said that very quiet eyes that impress and embarrass one with their repose signify self-command, but also much complacency and some conceit. Restless eyes that cannot look one steadily in the face denote a deceitful, designing mind. Eyes in which the white has a yellowish tinge and is streaked with reddish veins, prove much of strong passion and hasty tempers. Very blue eyes bespeak a mind inclined to coquetry; gray eyes signify dignity, intelligence, and excellent reasoning faculties; greenish eyes, falsehood and a fondness for scandal. A malicious mind is often indicated by greenish eyes. Black eyes show a passionate, lively temperament, and oftentimes a most deceitful disposition; brown eyes are generally tender and true, indicating a kind and happy disposition.

Of the nose, A Roman nose denotes an enterprising, business-like character; a long nose is a sign of good sense; a perfectly straight nose indicates a pure and noble soul, unless the eye contradicts it; a *nez retroussé* signifies a spirit of mischief, wit, and dash; a large nose generally indicates a large mind and good heart; a very small nose good nature, but lack of energy.

Thick lips generally mean either great genius or great stupidity; very thin lips, cruelty, avariciousness; and if the lips are habitually compressed, falsehood. Dimples in the cheek are known as the abodes of roguery, and in the chin, of Cupid and his pranks.

A lean face speaks more of intelligence than a fat face, generally speaking; and they do say, beware of a full, round, and gray face—it means treachery.

Trascibility is accompanied by an erect posture, open nostrils, moist temples, displaying superficial veins which stand out and throb under the least excitement, large, unequal, ill-ranged eyes, and equal eyes of both hands.

A genius may be expected from middle stature, blue-gray or brown eyes, prominent and large forehead, with temples a little hollow, under lips slightly retiring, a fixed, attentive look, and habitual inclination of the head either backward or forward.

Why the Play was Interrupted.

Some of the nice children in Commonwealth ave recently proposed to surprise their parents with a dramatic performance, with the distinct understanding that no adult was to witness a rehearsal or to ask about the nature of the play, written by a young miss of ten years, who was to assume the role of heroine, assisted by a lad of the same age. On the night of the performance the parents of the children assembled in the front drawing-room of one of the large residences, and waited for the drawing aside of the portieres with commendable patience.

The first scene represented the wedding of the hero and heroine, and the departure of the former for the wilds of the west, where

Let us learn upon earth those things which call us to Heaven.—St. Jerome.

It was to keep his fortune in raising cattle and mining. This went off finely, and the portieres were closed, with a loud burst of applause. A lapse of ten years is supposed to have passed between the first and second acts, and when the latter commenced the young husband had returned, and his wife, not looking a day older, greeted her spouse in a formal manner, and even asked him to remain and dine with her, which he consented to do. While seated at the table eating ice-cream, the husband told now he had tonied for wealth and acquired millions, all for the sake of the dear wife he had left behind. This had such an effect on the matron that she finished the ice-cream, sighed to think that there was no more on the table, and then addressed her husband, speaking earnestly and firmly. "You have done well," she said, "but while you have been at work I have not been idle. You shall see what I have accomplished!" She touched a bell, and a white-capped *bonne* entered the room, leading a toddling infant a year old, and followed by nine others of various ages, one for each year of married life. The actors to this day do not understand why the play was interrupted by shouts of laughter and applause from the fathers and mothers who were present. At any rate, they say the play was a success, but the parents think it a little Frenchy in construction and plot.—*Evening Star.*

The Symbolism of Rings.

The symbol of the ring is closely interwoven with life and death, with Church and State, with heart love and the daily needs of human existence. The King's signet was as important as his crown, the ring uniting him to his kingdom like the bishop to his see, or the abbot to his monastery in the olden days. It was hallowed by the tears of mourners. It clasped the finger of the betrothed maiden, and of the bride at the altar; it dedicated also the widow to her God. But it was also used as an amulet to avert danger by the superstitions, and even as an agent in the commission of secret crime by evil men in high places, as in the case of the famous rings of Borgia with their tiny secret reservoir of poison. The signet ring of Cesare Borgia is still in existence. It is of gold, slightly enameled, and bears the date 1503. On the inside is a motto in old French, signifying "Do what you must, come what will." At its back is a slide, within which was concealed poison, which its owner would drop into the wine of an unsuspecting guest who happened to be obnoxious to him. Another Borgia, Alexander VI, possessed a key ring which unlocked a casket. When he wished to be rid of an obnoxious person he requested him to oblige him by unlocking the casket, and as the lock was a little hard to open, the pin concealed within gave the fatal prick.

The Episcopial ring is of great antiquity, but its fashion was settled in 1194, when it was ordained that it should be of solid gold set usually with either a ruby or a crystal, on which nothing was to be cut. These were generally used as signet rings and sometimes for special uses, as when the founts of baptism were sealed from the beginning of Lent to Holy Saturday. The newly made Bishop of the Church of Rome is still invested with a ring by which he is married to the Church. This is always worn on the right hand. A cardinal's ring is set with a sapphire. The Pope's ring is not worn by him but is kept for sealing purposes. The ring of the fisherman, as it is called, a signet of steel, is in the care of the Cardinal's Chamberlain, and is broken with a golden hammer at the death of the Pope, and a new one made for his successor.

Mourning or memorial rings had many and various devices and inscriptions, some of which, as skulls and skeletons, were also used by grave, religious persons. Luther possessed such a one, a small ring of gold with death's head in enamel, which is still preserved in Dresden. Memorial rings were sometimes made to exhibit a small portrait, and on some occasions to conceal one by a stone. This is the case of the seven rings given away at the burial of Charles I, of England, and one of which is described as follows: "Gold, with square-faced diamond on an oval face, which opens and reveals a portrait of Charles in enamel, and shows the face of the ring, and its back and sides, a small portrait, and on some occasions to conceal one by a stone." 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